

## Appendix I to Chapter Three

### The outline of the mandala rituals based on Abhyākaragupta's *Vajrāvālī*

#### Taking the Pith of the Mandala

##### First Stage: The Drawn Mandala (lekhyamandala)

Rituals of the site:

- 1) Digging the site (bhūkhanana)
  - Homa rites
  - Removing physical impurities from the ground
  - Testing the soil for color, taste and consistency
- 2) Purification of the site (bhūmiśodhana)
  - Spreading the five cow products
  - Burying precious substances in the center
- 3) Seizing the site (bhūmiparigraha)
  - Generation of Vajravega
  - Vajra investigation (vajradṛṣṭī)
  - Vajra steps (vajrapada)
  - Sprinkles site with sandalwood water
  - Offerings
  - Recite hundred-syllable mantra
- 4) Nailing impediments with spikes (vighnakīlana)
  - Generation of Vajravega
  - Wheel of protection
  - Placing the phurbas

Rituals of preparation:

- 1) Preparation of Vasundharā (Earth Goddess) (vasundharādhivāsana)
  - Awakening
  - Offering
- 2) Preparation of the vases (kalaśādhivāsana)
  - Fill vases with five gems, five fragrances, five medicines and the five grains
  - Place flowers, fruit or branches in the opening
  - Tie ribbons and thread around the neck of the vases
  - Place the vases
- 3) Preparation of the deities (devatādhivāsana)
  - Visualization of constructed mandala
  - Offerings

Drawing the outlines of the mandala (mandalasūtraṇa)

Generation of the jñāna strings (jñānasūtra)

- 1) Drawing the basic lines
  - a) Brahma lines (brahmasūtra)

- While facing east draw the first east-west line
- While facing north, draw the second north-south line
- b) Diagonal corner lines (koṇasūtra)
- c) Drawing the circles
  - The outermost circle of rays (raśmyāvāli) or fire circle (jvālāvāli)
  - The vajra circle (vajrāvāli)
  - The innermost circle of the lotus petals (padmadalāvāli)
- 2) Drawing the palace

Scattering colored powders (rajaḥpātana)

Generation of the jñana colors (jñānaraṅga) using the fierce gaze of Vajravega

Remove the phurba from the center of the mandala and fill the remaining hole with the five colors

- 1) Coloring the mandala
- 2) Drawing the symbols of the deities
  - a) Very Subtle (para): the seed syllable of the deity. For example the seed syllable HŪM for Kalachakra
  - b) Subtle (sukṣma): the implement of the deity. For example A dark three-pronged vajra for Kalachakra
  - c) Coarse (sthūla): the form of the deity

## **Second Stage: The Visualized Mandala (bhāvyaṃḍala)**

Wheel of Protection

Deity Yoga of the Central Deity

## **Third Stage: Purification**

Installation of the mandala (mandalapratiṣṭhā)

Perfection of the Mandala (mandalasādhana)

Placing of the vases (kalaśanyāsa)

Adorning the mandala

Reciting the Prajnaparamita in the four cardinal directions

Placing eight plates of frankincense, cloth, umbrella, banner, flag-staff and so on in the mandala

Deity yoga of the central deity

Uniting the jñana mandala with the pledge mandala

While in union with a mudra

Water offering

Offering the fluids of great bliss

Mantra recitation: The heart mantra of Kalachakra 108 times, other deities twenty-one times and the hundred-syllable mantra

Bali offering  
Homa rites of pacifying and prospering  
Ritual of touching (upasparśanavidhi)  
Opening the gates of the mandala while in the form of Vajravega

Adapted from  
Mori's *The Vajrāvalī of Abhayākaragupta*  
and Lee's *Synthesizing a Liturgical Heritage*

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